

AN
EXTRACT
OUT OF
J. JOSEPHUS'S
EXHORTATION
TO THE
GREEKS,
CONCERNING
HADES,
AND THE
RESURRECTION of the DEAD.
WITH A
DISSERTATION

To prove this EXHORTATION genuine;
And that it was no other than an Homily of
Josephus's, when he was Bishop of Jerusalem.

By WILLIAM WHISTON, M.A.

Ἐσαῖοι τοῦτο ἐποιήθη τὸ πολίτευμα ὡς πολλαχῶς Ἰωσήφῳ
τῷ παρασημασίῳ ἀνέγραψεν. Καὶ γὰρ ἐν τῇ δευτέρῃ τῇ Ἰουδαϊκῆς
Ἱστορίας, ἣν δι' ἐπὶ βιβλίων συνεπλήρωσε. Καὶ ἐν τῇ δὲ
καὶ δεκάτῃ τῇ ἑρμηνείᾳ, ἣν δι' ἑκοσίων βιβλίων ἐπεξηγήσατο.
Καὶ ἐν τῇ δευτέρῃ τῇ πρὸς τοὺς Ἕλληνας. Εἰσι δὲ δύο
τὰ βιβλία. Porphyrt. Περὶ Ἀποχῆς, L. IV. § 11. p. 158.

L O N D O N:
Printed for J. WHISTON at Mr. Boyle's-Head
in Fleet-street. 1737.

EXTRACT

OUT OF

70329422

EXHORTATION

TO THE

G. R. E. S.



H. A. S.

AND THE

RESURRECTION OF THE DEAD.

WITH A

DISSERTATION

TO PROVE THE EXHORTATION CONTAINED

IN THAT IT WAS NO OTHER THAN THE BODILY OF
CHRIST, WHEN HE WAS BORN OF THE VIRGIN MARY.

BY WILLIAM WHISTON, M.A.

Printed by J. Smith, at the University Press, in the Strand, near St. Dunstons Church, in the City of London.

LONDON:

Printed for J. Whiston at the University Press, in the Strand, near St. Dunstons Church, in the City of London.



AN
EXTRACT
OUT OF
JOSEPHUS'S
DISCOURSE
TO THE
GREEKS,
CONCERNING
HADES,

Wherein are contained the SOULS
of the RIGHTEOUS and UN-
RIGHTEOUS.

§ I.—



AND this is the Discourse
concerning Dæmons. Now
as to *Hades*, wherein the
souls of the righteous and
unrighteous are detained,
it is necessary to speak of it. *Hades* is a place
in the world not regularly finished: a sub-

Eph. iv. 9 *terraneous* region, wherein the light of this world does not shine. From which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls; in which angels are appointed as guardians to them; who distribute to them *temporary punishments*, agreeable to every one's behaviour and manners.

§ 2. In this region there is a certain place set apart, as a *lake of unquenchable fire*. Whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore determined by God: in which one righteous sentence shall deservedly be past upon all men. When the unjust, and those that have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this *everlasting punishment*: as having been the causes of defilement; while the just shall obtain an *incorruptible*, and never fading *kingdom*. These are now indeed confined in *Hades*: but not in the same place wherein the unjust are confined.

§ 3. For there is one descent into this region. At whose *gate* we believe there stands an Archangel, with an host: which *gate* when those pass through that are conducted down by the Angels appointed over souls, they do not go the same way: but the just are

are guided to the *right hand*, and are led with hymns, sung by the *Angels* appointed over that place; unto a region of *light*, in which the just have dwelt from the beginning of the world. Not constrained by necessity; but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them: and esteeming those things beyond what we have here. With whom there is no place of toil; no burning heat; no piercing cold; nor any briers there: but the countenance of the *fathers*, and of the just, which they see, always smiles upon them: while they wait for that rest and *eternal new life* in *heaven*, which is to succeed this region. This place we call the *bosom of Abraham*.

§ 4. But as to the unjust, they are dragged by force to the *left hand*, by the *Angels* allotted for punishment: no longer going with a good will, but as prisoners driven by violence. To whom are sent the *Angels* appointed over them to reproach them, and threaten them, with their terrible looks; and to thrust them still downward. Now those *Angels* that are set over these souls, drag them into the neighbourhood of hell itself. Who when they are hard by it, continually hear the noise of it; and do not stand clear of the hot vapour it self. when they have a near view of this spectacle, as of a terrible and exceeding red prospect

Matt. xxv.

33, 34.
Luc. xvi.

22.

passim.

Luc. xvi.

22, 23.

Constitut.

VIII. 41.

Matt. xxv.

33, 41.

Luc. xvi.

23, 24.

prospect of fire, they are struck with a fearful expectation of a future judgment: and in effect punished thereby. And not only so, but where they see the place [or choir] of the *fathers*, and of the just, even hereby are they punished. For a *chaos* deep and large is fix'd between them. Insomuch that a just man that hath compassion upon them cannot be admitted; nor can one that is unjust, if he were bold enough to attempt it, pass over it.

Luc. xvi.
23, 24.
xiii. 28.
xvi. 26.

§ 5. This is the discourse concerning *Hades*; wherein the souls of all men are confined, until a proper season; which God hath determined: when he will make a resurrection of all men from the dead. Not procuring a transmigration of souls from one body to another; but raising again those very bodies: which you *Greeks* seeing to be dissolved, do not believe [their resurrection.] But learn not to disbelieve it. For while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of *Plato*, and this in time; be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal.

Matt. xvii.
10.

For it must never be said of God, that he is able to do some things; and unable to do others. We have therefore believed that the body will be raised again. For although it be dissolved, it is not perished. For the earth

earth receives its remains, and preserves
 them: and while they are like *seed*, and are
 mixed among the more fruitful soil, they ^{1 Cor. xv.}
 flourish; and what is *sown* is indeed sown ^{36.}
bare grain; but at the mighty sound of ^{37.}
 God, the Creator, it will sprout up, and be
 raised in a *cloathed* and *glorious* condition: ^{52.}
 though not before it has been dissolved,
 and mixed [with the earth.] So that we
 have not rashly believed the resurrection of
 the body. For although it be dissolved for
 a time, on account of the original trans- ^{4 Esd. iii. 7.}
 gression, it exists still; and is cast into the
 the earth, as into a potter's furnace, in or-
 der to be formed again. Not in order to
 rise again such as it was before; but in a
 state of purity; and so as never to be de-
 stroyed any more. And to every body shall
 its *own soul* be restored. And when it hath ^{1 Cor. xv.}
cloathed it self with that body, it will not ^{38.}
 be subject to misery: but being itself pure, ^{2 Cor. v. 2.}
 it will continue with its pure body, and
 rejoice with it: with which it having walk-
 ed righteously now in this world, and
 never having had it as a snare, it will re- ^{Herm. Si-}
 ceive it again with great gladness. But as ^{mil. V. 6.}
 for the unjust, they will receive their bo-
 dies not changed, not freed from diseases,
 or distempers, nor made glorious: but with
 the same diseases wherein they died, and
 such as they were in their unbelief, the
 same shall they be when they shall be faith-
 fully judged.

§ 6. For all men, the just as well as the
 Joh. i. 1. unjust, shall be brought before God the
 Apoc. xix. word. For to him hath the Father com-
 13. mitted all judgment; and he, in order to ful-
 Constitut. fil the will of his Father, shall come as judge,
 VI. 11. whom we call Christ. For Minos and Rha-
 VII. 26. damantbus are not the judges, as you Greeks
 VIII. 12. do suppose, but he whom God, and the Fa-
 Joh. v. 22. ther hath glorified: CONCERNING WHOM
 iv. 34. WE HAVE ELSEWHERE GIVEN A MORE
 Act. iii. 13. PARTICULAR ACCOUNT, FOR THE SAKE
 Antiq. OF THOSE WHO SEEK AFTER TRUTH.
 XVIII. 3. This person exercising the righteous judg-
 3. ment of the Father towards all men, hath
 prepared a just sentence for every one, ac-
 cording to his works. At whose judgment-
 seat when all men, and angels, and dæmons
 shall stand, they will send forth one voice,
 Apoc. xvi. and say, JUST IS THY JUDGMENT. The
 5, 6, 7. rejoinder to which will bring a just sen-
 tence upon both parties: by giving justly to
 Matt. xxv. those that have done well, an *everlasting*
 ult. *fruition*: but allotting to the lovers of
 wicked works *eternal punishment*. To
 these belong the *unquenchable fire*, and
 Mar. ix. that without end; and a certain fiery *worm*
 44, 46, *never dying*, and not destroying the body;
 48. but continuing its eruption out of the body,
 with never ceasing grief. Neither will sleep
 give ease to these men; nor will the night
 afford them comfort: death will not free
 4 Efd. vii. them from their punishment; nor will the
 35-47. interceding prayers of their kindred profit
 them.

them. For the just are no longer seen by them; nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained the *heavenly kingdom*. In ^{passim.} which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time; no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of ^{Apoc. xxi.} the life of men; no moon decreasing and ^{22, 23.} increasing, or introducing a variety of seasons; nor will she then moisten the earth: no burning sun, no bear turning round [the pole;] no orion to rise; no wandering of innumerable stars. The earth will not then be difficult to be passed over; nor will it be hard to find out the court of paradise; nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it. Even *that* will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men: and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labour of men; but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts; nor will the substance of the rest of the animals shoot out any more: for it will not

So far go
three MSS.
 produce men : but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [[of God, and with his Word : as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life. With whom the whole creation also will lift up a perpetual hymn from *corruption to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels and spirits and men, now freed from all bondage.

Rom. viii.
19---22.

§ 7. And now if you *Gentiles* will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error ; and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his Word ; and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come. You shall see the ascent unto the immense heaven plainly ; and that kingdom which is there. For what God hath now concealed in silence [will be then made

made manifest:] *what neither eye hath seen,* ^{1 Cor. ii. 9.} *nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.*

§ 8. *In whatsoever ways I shall find you,* ^{Just. Mart. Dialog. c. 11.} *in them shall I judge you entirely;* ^{Tryph. p. 267.} *so cries the END of all things.* ^{Apoc. i. 8. xxi. 6. xxii. 13.} *And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labours by him before endured shall be altogether vain and unprofitable.* ^{Constitut. VII. 31.} *Even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent. However there will be need of much time to conquer an evil habit; and even, after repentance, his whole life must be guarded with great care and diligence. After the manner of a body, which after it hath been a long time afflicted with a distemper, requires a stricter diet, and method of living. For though it may be possible, perhaps, to break off the chain of our irregular affections at once: yet our amendment cannot be secured without the grace of God; the prayers of good men; the help of the brethren; and our own sincere repentance, and constant care. It is a good thing not to sin at all: it is also good, having sinned, to repent. As it is best to have health always, but it is a good thing to recover from a distemper. To God be* ^{1 Pet. iv. 11. v. 11. Apoc. i. 6.} *glory and dominion for ever and ever, amen.*

N. B. All the four copies; that published by *Hoeschelius*, in the Notes on *Photius*, pag. 9, 10, 11, 12. in *Greek* only; that published by *Le Moine*, in his *Varia Sacra*, pag. 53, &c. in *Greek* and *Latin*; that in Cardinal *Coislin's* library at *Paris* in *Greek*; and that published from the *Baroccian MS.* at *Oxford* by Dr. *Humphreys*, at the end of his *English Athenagoras* in *Greek* and *English*, pag. 292 — 307. very nearly agree, till towards the latter end of § 6. The greatest part of the remainder is owing to the *Baroccian MS.* and the greatest part of the latter half of even those additions, tho' plainly a genuine branch of the whole Homily, has been so miserably transcribed, that 'tis hard to correct or translate it. Accordingly I have there only corrected Dr. *Humphreys's* version, though in the rest the version be my own,





A
DISSERTATION

To PROVE, that this

FRAGMENT or EXTRACT

OUT OF AN

HOMILY

CONCERNING

H A D E S,

BELONGS TO

JOSEPHUS,

THE

JEWISH HISTORIAN;

And was by him preached or written when
he was Bishop of *Jerusalem*, about the
end of *Trajan*.

§ I.  N *Photius's Bibliotheca*, Cod.
XLVIII. we have an account
of a little *Greek* book, contain-
ing two very small treatises,
Concerning the Universe, as in
some copies; or *Concerning the Cause of the*
Universe, as in others; or *Concerning the*
Substance

Substance of the Universe, as in those of a third sort. The like title there was to a treatise of *Hippolytus's*, as standing on his famous monument. The like title there was also to a treatise of *Caius's*, the presbyter; who was the author of a discourse called the *Labyrinth*; wherein he says he wrote such a treatise. To which title there was usually this addition; κατὰ Πλάτωνα, according to Plato; or rather κατὰ Πλάτωνος, against Plato. Photius read this small work: and he informs us, that some ascribed it to *Josephus*; some to *Justin Martyr*, and some to *Irenæus*: but that he supposed it written by *Caius*. We have also a few MSS. copies of an extract or fragment or homily, being the latter of two discourses or homilies concerning the place, or state of demons; and concerning *Hades*. The former, concerning demons, is not now extant: but the latter is preserved: and seems to me a most valuable remainder of most primitive antiquity. *Hoescheilius* first published it in Greek, from a MS. copy given him by *Max. Marguntius*; in his Notes on *Photius*, pag. 9—12. but did not translate it into Latin. *Le Moynes* light upon another MS. copy, very little different from the former: he published it in Greek and Latin, as belonging to *Hippolytus*, though I think that name is in no MS. but only that of *Josephus*. So that he ventured upon a supposal, an almost wholly groundless supposal, as if this were the same small treatise that is mentioned on his monument concerning the universe. *Fabricius* also mentions a MS. of it in Cardinal *Cosin's* library. Dr. *Humphreys* has also published it from a *Baroccian* MS. at the end of his *English Athenagoras*, by the leave of Dr. Hicks,

Hicks, and out of *Dr. Grabe's* papers. This copy is much the most valuable; because it is about a fourth part larger than the other; and yet appears equally genuine. The former copy has been of late also published in the works of *Josephus*, as a fragment ascribed to him; though very few of the learned have esteemed it to be genuine. See *Havercamp's* Edition, Tom. II. *Addend.* pag. 145, 146, 147. Its title is *Extracts out of Josephus's exhortation to the Greeks*: with this groundless addition, either before or after the other; according to, or against *Plato*, concerning the cause of the universe. And this counterfeit part of the title has so far imposed on our modern critics, that they all agree our fragment to be one part of the same Book that is mentioned by *Photius*. See *Le Moynes* Edition, *Arletius's* Preface, ap. *Havercamp.* pag. 74. *J. Higius's* Prolegom. ap. eund. pag. 95. and *Fabricius*, Of *Josephus*; ap. eund. pag. 64. A strange opinion this! while, excepting the spurious part of the title, in which there is indeed a great resemblance, their characters and contents are intirely different. *Photius's* small treatises were concerning the cause, or substance of the universe: our fragment concerning *Hades*. *Photius's* treatises confuted *Plato*: our fragment mentions him but once, and that with approbation. *Photius's* treatises shewed that *Plato* contradicted himself in his doctrines of the soul, and of matter, and of the resurrection: our fragment has nothing of those notions of *Plato* at all. *Photius's* treatises confuted the philosopher *Alcinous*: of whom our fragment says not one word. Nor does it yet appear that this *Alcinous* lived before the third, or
even

even the fourth century, long after the days of *Josephus*; and perhaps not a little later than *Justin Martyr*, *Irenæus*, *Hippolytus*, and *Caius*, its other several supposed authors. See *Fabric. Biblioth. Græc.* Book IV. Part II. § 2. *Photius's* treatises shewed, that the nation of the *Jews* was older than that of the *Greeks*: of which not a syllable in our fragment. *Photius's* treatises had such wild notions about the constituent parts of mankind at first, out of the four elements, as, in the opinion of *Photius*; were unworthy of *Jews*, and particularly of *Josephus*: concerning which our fragment says nothing directly; but, by consequence of what it says of the resurrection of the body, rather contradicts such opinions. *Photius's* treatises contained *Photian* or *Atbanasian* notions about *Christ's* ineffable generation, and divinity: our fragment has not a syllable tending that way, and only styles *Christ God the Word*; and one to whom the Father had committed the power of judging the world, &c. exactly like the genuine writings of the Apostolick age. *Photius's* treatises were, as he thought, perfectly of the style of *Josephus's* other works: (though indeed in the small citation of the author's own words by him, that does not appear:) while *Josephus*, as all the learned know, wrote in the *Attick* dialect: and the style of our fragment is almost intirely *Hellenistical*. So that it is amazing how the criticks have come to be so grossly mistaken in this matter. Those small treatises mentioned by *Photius* being evidently not now extant: nor do they appear to have been cited by any other author, ancient or modern, now known, but by *Philoponus*, about A. D. 600. L. III. C. 16.

Nor

Nor is there the least direct evidence in the world, that *Photius* ever saw our fragment. And so much for this lost work, cited by *Philoponus* and *Photius*.

§ 2. Let us now come to our fragment concerning *Hades*, still extant: and search for the internal characters, and external testimonies, as to its age and its author: whose contents are, for certain, very admirable; greatly affecting; and of the highest importance to mankind. And first for the internal characters.

(1) The general doctrine of the intermediate state of souls in *Hades*, between death and the resurrection, is here the very same with that of the first ages of the gospel: tho' that doctrine gradually dropp'd in some later ages.

(2) The temporary punishments inflicted in *Hades* on sinners not yet hopeless, by angels allotted to that office, in order to their intire reformation and compleat recovery, § 1. is very like the doctrine of *Hermas*, a writer of the apostolick age: not only as to punishments in this life, but as to those in *Hades* also. *Vls. III. § 2, 7. Simil. VII. § 23. VIII. § 3, 8. IX. § 6, 9, 13, 16.* Part of this doctrine has been long ago lost also.

(3) That most primitive doctrine, which *Dr. Grabe*, in his *Spicilegium*, Sec. I. pag. 353. declares to be not only the doctrine of *Enoch*, but of the apostles, and of the church apostolical, is clear in this fragment, § 2. that none of the wicked, whether demons or men, were then cast into *Gebenna* or *Hell fire*: nor indeed should be cast into it till the day of judgment: as in *Matt. viii. 29. Jude v 9. Enoch § 6.* in the *Authentick Records*, Part. I. pag. 265. all
C before

before, or in the first century: the torments they undergo beforehand arising rather from the sense they have of that misery, and what they must expect at the last day, than from the actual feeling the torments of hell before it, § 4. though this doctrine was soon, in good measure, dropped also among Christians.

(4) The good are here described as going at their death to the *right hand*, into *light*; and the bad to the *left hand*, into *darkness*; and that through a gate also, § 1, 3. like the accounts 4 *Esd.* vii. 13, 14. and viii. 12. and *Matt.* xxiii. 13. and xxv. 30. all before, or in the first century.

(5) The good, as soon as they are dead, are here conducted *by angels*; and this to a place call'd *Abraham's bosom*, § 3. as in *Luk.* xvi. 22, 23. and *Constitut.* VIII. 41. in the first century.

(6) Here is mention made of the *chaos* or *great gulph* interposed between the righteous and the wicked in *Hades*, § 4. as *Luk.* xvi. 23, &c. in the first century. Where the sight of the good in a happy state, while they are themselves excluded out of it, increases the misery of the bad; as *Luk.* xiii. 28. in the same century.

(7) Here the bodies in the grave are compared to *seed sown*, and to *bare grain* that fructifies again, § 5. and the reasoning about the *resurrection* is much like that of *St. Paul's*, 1 *Cor.* xv. 37, 38. and that in the *Apostolical Constitutions* V. 7. both in the first century.

(8) The expression here used of *ἐνδύσασθαι*, § 5. being *cloathed upon* with a glorified body

body at the resurrection, is St. Paul's also 2 Cor. v. 2. in the first century.

(9) The descriptions of the person and office of *Christ* in this fragment or homily are these; that he is Θεὸς Λόγος, *God the Word*, in distinction from *God the Father*; and that he is the *Judge of the world*, by the appointment of the *Father*, § 6. as *John* i. 1. and *Act.* xvi. 31. which are most primitive and apostolical descriptions; and free from all the philosophical notions and terms of the latter ages.

(10) The descriptions of the punishments of *Gehenna* or *Hell*, as distinct from *Hades*, by an *unquenchable fire*, and a *never dying worm*, § 2, 6. are exactly those of our Saviour himself; *Mark* ix. 44, 46, 48. in the first century.

(11) St. Paul's words, citing a text out of the Old Testament, now lost or corrupted, are here set down *verbatim*; that the happiness of heaven will be such as *eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him.* § 7. as 1 Cor. ii. 9. in the first century.

(12) The citation here made of some words of our Saviour's, not contained in any of our gospels, Ἐφ' οἷς ἐν ἐνὶ ὑμῶν, ὅτι τέτοις κενῶν παρ' ἐκαστοῦ βοᾷ τὸ τέλος τῶν πάντων. *In whatsoever state I shall find you, in that I will judge you entirely: as the End of all things proclaims to us* § 8. contains a double mark of original antiquity. For the citation itself is in *Justin Martyr*, and that for our Saviour's own words, as in this place; and that very probably out of the gospel according to the *Hebrews* or *Nazarens*, as this its citation by *Josephus* most probably implies. See *Grabe's Spicileg.* Sec. I. pag. 14. and

and 327. And this name by which our Lord is here called, the *End of all things* is a direct imitation of the latter part of his name thrice in the *Apocalypse*, i. 8. xxi. 6. xxii. 13. where he is styled the *Beginning and the End*. This is a plain indication that the author of this fragment or homily had seen and owned the *Apocalypse* of St. John. Both which characters perfectly agree to the circumstances of our *Josephus*; who certainly lived till the reign of *Trajan*, and several years later than the writing the *Apocalypse*. The allusion to which is the very latest character of chronology that I have observed in this homily.

(13) The doxology at the end of all, *To God be glory and dominion, for ever and ever, amen.* is the very doxology of *Peter*, the apostle of the circumcision, twice; 1 *Pet.* iv. 11. and v. 11. and once of St. *John*, the beloved disciple; *Apoc.* i. 6. both *Jews* of the first century.

(14) The nature of this fragment or homily is like that of the apostolical epistles of St. *Paul*, who, at their conclusion, whatsoever his premises were, almost constantly adds moral and christian exhortations for practice. And just thus does our author conclude this fragment or homily also, in a serious and practical exhortation to the *Greeks* or *Gentiles* his hearers, § 7, 8. Which I esteem another character that it belonged to those earliest, and most serious times of christianity.

(15) To conclude this head of the *internal characters*: The style of this fragment or homily is, for certain, almost intirely *hellenistical*: which is the known Christian style of the apostolical age; and lasted properly in the church no later than the martyrdom of *Poly-*
carp,

carp, somewhat before the middle of the second century. Nor is there, I think, the least internal character later than the first, or beginning of the second century. Nor do the intricate contents for certain agree to any other time whatsoever.

§ 3. And now, before I can proceed to my second head, the arguments and testimonies which fix this fragment or homily to the church of the circumcision at *Jerusalem*, and to *Josephus* himself, while he was bishop there, I must premise somewhat concerning the history of *Josephus*, and the circumstances he was in during the latter part of his life. It will be observed in the beginning of my Notes upon *Josephus*, that he published his history of the *Jewish War*, in the Greek language, about *A. D.* 75. in the days of *Vespasian*: that he published his *Antiquities* in the thirteenth of *Domitian*, *A. D.* 93. as also that he wrote his own *Life*, for an *Appendix* to those *Antiquities*, after the third of *Trajan*, or after *A. D.* 100. See the Note upon *Justus* of *Tiberias's* fragment, after the *Life* of *Josephus* in my edition, pag. 686, 687. I have also observed in the second Dissertation prefixed to that edition, § 32. that *Josephus* never affords us the least indication of his being so much as a *Nazarene* or *Ebionite* Christian till he came to the book of *Daniel*, in the course of his *Antiquities*; some time before *A. D.* 93. and that yet he afterward affords us many such indications. But then, where he lived, and what he did after *A. D.* 93. the world has not hitherto at all known. And *Dr. Cave*, when he speaks of him in his *Historia Literaria*, truly remarks, that "He was still alive in the year of

“ of *Christ* 93. [he might have said in the year “ 100.] But what became of him after that “ time, does not appear.” While yet, if we attend, we may find no obscure indications concerning him then in his own known works, and in *Eusebius’s Ecclesiastical History* thereto relating: especially as compared with this fragment or homily, ascribed to him. He informs us at the end of his own *Life*, how very kind *Vespasian*, and his two sons *Titus* and *Domitian* had been to him; in making him a citizen of *Rome*; in giving him a pension; and assigning him lands near his native city *Jerusalem*; and others in a remoter part of the plain countrey of *Judea*, not named by him; and in particular, that *Domitian* made his lands tax free: which, he says, was an especial favour: but he never says one word that either *Nerva* or *Trajan* took any notice of him. It also appears there, that he continued at *Rome* almost all that time. But where he lived, and what he did after the death of *Domitian*, his last patron at *Rome*, as I have already noted, I could never find he directly informs us. However, in his first Book *against Apion*, he lets us know thrice, that he, as well as his people the *Jews*, were then in *Judea*, § 1. 31, 35. where, besides other such like expressions, he calls *Judea* the countrey which we now possess: *χώραν ἣν νῦν ἔχομεν* and the countrey which is now inhabited by us: *χώραν ἣν νῦν οἰκισμένην ὑφ’ ἡμῶν* and lastly the countrey which we now inhabit: *χώρας ἧς νῦν κατοικῶμεν*. He also intimates such an assurance of his nations preserving their history exactly in future ages, as well as they had done it in those that were past, § 6. as plainly implies they were

were then not barely scattered over the heathen world, but resettled in *Judea* again. And since *Josephus*, at the end of his *Antiquities*, tells us, that he had a mind to continue his history of the *Jewish War* and *Jewish* affairs till the thirteenth of *Domitian*; I take the present intimation to mean, that as he had before written their history with great care, till the destruction of *Jerusalem*, he intended himself to continue it during his own time: which he could no way promise to do in the like authentick manner as he had written his former works, had he not now lived in *Judea*, among his own people. Now that the *Jews* were resettled in *Judea* in the reign of *Trajan*, is very well known: since they soon raised such a terrible sedition there, under their spurious *Messias Barchocab*, as was not appeased but by the slaughter of 580,000 of them. And that *Josephus* did not only in the foregoing three passages in general include himself among his nation, while he was at *Rome*; but meant that he was himself there also, appears by his constant use of the first plural, *We* and *Us*, in all the three places; without any variation; and by the plain circumstances of *Josephus* himself after the death of his last patron *Domitian*. He had now no pretences to the favour of *Nerva* or *Trajan*: especially not towards the end of *Trajan*, when the *Jews*, his countrymen, were meditating a grand rebellion against the *Romans*. In these circumstances, whither could our *Josephus* go for security and maintenance, but to his own country of *Judea*? and to his native city *Jerusalem*? near which, part of his lands given him by the former Emperors lay. So that all the evidence

evidence agrees, that in this reign of *Trajan*, *Josephus* must have lived in *Judea*; and, in all probability, at *Jerusalem* also. And since it has appeared already, that he was a *Nazarene* or *Ebionite Christian* long before this time, See *Dissertat. I. per tot.* what can we suppose, but that he must join with the *Nazarene* or *Ebionite Christians* at *Jerusalem*; and might very probably accept of the bishoprick of *Jerusalem* among them also. Now it appears from the very few records that *Eusebius* could meet with about this church of *Jerusalem*, after its destruction by *Titus*, and before its second destruction by *Adrian*, *Hist. Eccles. IV. 4.* and *Præp. Evang. III. 5.* that It was a very considerable church; that It observed the laws of *Moses*, together with those of *Christ*; and that It had no fewer than fifteen bishops of the circumcision, including *James* the brother of our Lord: though he could not learn when each of those bishops began or ended; nor how long any of them continued in that see. See *Pearson, De Success. Rom. Episc. pag. 7, 8.* That terrible destruction under *Adrian* having, it seems, together with the people, almost utterly destroyed the records of that nation which belonged to this period. Nor would *Eusebius* have omitted an account of the death of those brethren of our Saviour, who were bishops of *Jerusalem*, as *Hegeippus* implies, *ap. Euseb. Hist. Eccl. III. 20.* or of the death of the famous *Josephus*, had he known them. However, he assures us he light upon a written catalogue of these fifteen bishops; and that the name of the fourteenth was *Joseph*. Whom I suppose to have been no other than our *Nazarene*, or *Ebionite*; or perhaps
now

now *Catholick Christian* Josephus: though with the rest of his church, he might still observe the laws of *Moses*. For the apostles themselves being *Jews*, as is well known, together with their christianity, observed the ceremonial laws of *Moses*: especially when they were in *Judea*: and permitted their *Jewish* converts to do the same: provided that there were no necessity laid on them for such its observation; that *justification* and *salvation* were not expected by that law, but by the Christian dispensation; and that the *Gentile Christians* were allowed to be entirely free from that bondage.

§ 4. This being premised, let us now proceed to the remaining arguments: several of which are *external testimonies*: whereby it will appear, that no other than such a *Jewish Christian* of the circumcision as *Josephus*, could be the author of this fragment or homily now before us. And,

(1) The general language of this address to these unbelievers, when it all along styles them *Ἕλληνες* *Greeks*, or *Gentiles*; seems to me to imply that the author was himself a believing *Jew*, and not a *Gentile*; that being the original grand distinction between the several branches of mankind, with regard to religion, into *Jews*, and *Greeks*, or *Gentiles*: as every one knows that hath but read over the New Testament. Since therefore this homily is intirely addressed to these *Greeks* or *Gentiles*, and this not improbably as distinguished from that people to which the Author himself belonged, he must most probably have been himself a *Jew*; as was our *Josephus*.

(2) The intire genius and composition of this whole homily seems to me to be just like those in our New Testament, or in St. *Barnabas's* Epistle; the writers of which were every one *Jews*: and not so like to the genius and composition of the *Apostolical Constitutions*, the Epistles of *Clement*, of *Ignatius*, or *Polycarp*, or the writings of any other apostolical man that was of *Gentile* extraction. For the truth of this observation I must appeal to every skilful critick; and leave it with them for their sober determination. And if that prove to be on my side, this will exactly agree with our *Jew, Josephus*.

(3) The nature of this fragment, both in its addressees at the beginning and middle, and its doxology at the end; to say nothing of the general nature of its contents; bespeak it to be nothing else than what I have so often called it, a *Christian homily*. Now such treatises or homilies as were preserved to posterity were in the earliest times almost wholly confined to the bishops: who were then the wisest, the learnedest, and the most considerable persons in the Christian church. This any one may observe in *Eusebius's* catalogues of the treatises and homilies of the three first centuries: and this observation exactly agrees to my opinion, that *Josephus* a Christian bishop was its author.

(4) The mention here made of the *smiles of the fathers*, and of the place or *chain of the fathers* seen out of *Hades*, § 3, 4. as distinct from those of the *righteous* in general, most naturally implies, that the author of this homily esteemed those fathers, *Abraham*, and *Isaac* and *Jacob*, &c. to have been *his fathers* also,

also, as *Luk. xiii. 28. xvi. 24, 25, 27.* and by consequence, that he was one of the Jewish nation, as was our *Josephus*. It is also not quite unworthy of our observation, that this author does not speak of *our fathers*; as one Jew speaking to other Jews might naturally say; but *the fathers*, as a Jew preaching to Gentiles would be obliged to speak.

(5) The character here given of *Christ*, § 6. that he is *Θεὸς Λόγος*, *God the Word*, was hardly used in the first ages; but in the *Apostolical Constitutions*, V. 16, 19, 20. VI. 11. VII. 26. VIII. 1, 12. and also in the writers belonging to *Judea*, or to its neighbourhood *Antioch* and *Alexandria*. See *Ignatius*, bishop of *Antioch*, *Ad Magnes.* § 6. *Ad Philadelph.* § 4. 6. *Ad Smyrn.* § 1. *Clement* of *Alexandria*, *Exhort.* p. 74, 75. *Origen* of *Alexandria*, that lived also sometime in *Judea*, *Comment. in Joann.* pag. 49. Council of *Antioch*, ap. *Prim. Christ. Reviv'd*, Vol. III, pag. 430. *Eusebius*, bishop of *Cæsarea* in *Palestine*, twice. *ibid.* pag. 443. and the creed of *Arius* and *Euzoius* presented to the council of *Jerusalem*, *ibid.* pag. 487. This phrase is also no fewer than sixteen times made use of by *Athanasius* of *Alexandria* before the council of *Nice*; to say nothing of those his works that are later. See the *Collection of Antient Monuments*, pag. 73. so that this character best of all agrees to our *Josephus*, a converted Jew in *Judea*; and probably now a Christian bishop of the circumcision at *Jerusalem*. Now this acknowledgment of the divinity of *Christ*, in opposition to the first *Ebionites*, who said he was barely the son of *Joseph* and *Mary*, *Constitut.* VI. 6. exactly agrees to *Eusebius's* character of this church of *Jerusalem*; under these

fifteen bishops of the circumcision: that they received the knowledge of Christ after a sincere manner; or after such a manner as Eusebius thought to be the truth. This seems to imply their belief of the Divinity of Christ, in the ancient sense of it; as Sulpicius Severus well explains it, when he says, that *this church did almost universally believe in Christ as God, under the observation of the law*, Lib. II. § 45. which character does, for certain, so far agree to our Josephus; that as he was ever a zealous advocate for the law of Moses; so did he, in his famous passage concerning Christ, *Antiq.* XVIII. 3. 3. shew himself even then not averse to the belief of his Divinity also. I mean when he styles him, *A wise man, if it be lawful to call him a man*. See the Note on *Antiq.* I. 12. 2. Now as Josephus appears to have been a long while an Ebionite; so do we know from Origen, that one sort of these Ebionites agreed to that his divinity. *Contr. Cels.* V. pag. 272, 274. Though I must confess, the author of this fragment or homily refers here so often to our books of the New Testament, and peculiarly to St. Paul's Epistles, whom the Nazarens or Ebionites hated above all the apostles, that he seems to have now embraced *Catholick Christianity*: though probably together with the observation of the law of Moses. Which is also justly believed to have been the case not of our Josephus only, supposing him now bishop of Jerusalem, but of almost all the Christian church in Judea in his time. Tho' indeed the unhappy loss of its records hinders us from any more distinct knowledge of this matter. The present fragment or homily being, perhaps, with the Jewish liturgy in the seventh book

book of the Constitutions, and St. *James's* Epistle, the only genuine remains of that church now extant in the world.

(6) The use of two uncommon *Greek* words, *βελουδς* and *ἐνβελουδων*, elsewhere used by our *Josephus*, *Of the War* III. 7. 28. and I think very rarely used by the *Hellenists*, is a farther internal argument that *Josephus* was the author of this fragment.

(7) There is one particular observation belonging to the contents of this fragment or homily, that seems to me to be decretory, and to determine the question, that some of this *Jewish* church, that used the *Hebrew* copy of the Old Testament, nay rather that *Josephus* himself in particular, was the author of it. The observation is this, that in the present address to the *Greeks* or *Gentiles*, there are about forty references or allusions to texts of the New Testament in *Greek*: and not one to any of the Old Testament, either in *Hebrew* or *Greek*: and this in a discourse concerning *Hades*; which yet is almost five times as often mentioned in the Old Testament as in the New. What can be the reason of this? but that the *Jewish* church at *Jerusalem* used the *Hebrew* Bible alone, which those *Greeks* or *Gentiles*, to whom the address is here made, could not understand: and that our *Josephus* in particular always and only used the same *Hebrew* Bible, and the books written in *Hebrew*: as I have elsewhere largely proved from his own words: *Essay on the Old Test.* pag. 184—195. and *Suppl.* pag. 45—48. So that the author of this fragment or homily was now forced to wave the consideration of the Old Testament, which was written in *Hebrew*;

brew; and confine himself to the New Testament: which was all written in *Greek*; [even St. *Matthew's* Gospel as well as the rest: as the many references or allusions here made to it in *Greek* fully imply; and as I have elsewhere proved, *Essay on the Old Test.* pag. 182, 183.] 'Tis true, there are two passages here that may allude to the IVth book of the prophet *Esdra*s, belonging to the Old Testament: the one concerning the original disobedience of our first parents; as the cause of man's mortality: 4 *Esd.* iii. 7, &c. and the other concerning the insignificance of the intercession of relations for the wicked at the day of judgment. VII. 35—47. But then, these references or allusions, if they be allowed to be such, are so far from *contradicting*, that they farther *confirm* the present observation; because this was a book, so far as we now know, extant only in *Greek* in the days of *Josephus*: and so not unfit to be made use of in this address of his to the *Greeks*, as well as the New Testament.

§ 5. I come now to the *external arguments*, or *ancient citations* and *testimonies*; and go on with the former numbers.

(8) *Porphyry*, in his IVth book *ἐν δαμονίῳ*, gives a large account of the *Essens*, out of three books of our *Josephus*: the II^d book of the *War*: the XVIIIth of the *Antiquities*: and the II^d of two books or discourses, which he address'd *πρὸς τὰς ἑλλήνας*, *To the Greeks*. Which can be no other, that I know of, but the second of the two discourses before us, address'd in like manner, *πρὸς τὰς ἑλλήνας*, *To the Greeks*: and whose doctrine is very nearly allied to the notions of the *Essens*. Had we the entire discourse, 'tis probable the matter would

would be still plainer: though as it is there is no particular occasion for dispute about it. For as for what all the criticks have said hitherto, that *Pophyry* means the second book against *Apion*; while that is never called by this name; and while it has nothing in it about the *Essens* at all, it is entirely groundless.

(9) This fragment or homily is quoted as without dispute *Josephus's* work, in the VIIIth century by *John Damascen*, in his *Parallels*; pag. 789. of *Lequien's* edition. And some clauses there quoted are esteemed by *Fabricius* as more correct than they stand in our present copies: ap. *Havercamp*. pag. 64. *Zonaras* also takes notice that *Damascen* did cite this fragment of *Josephus*.

(10) It is also quoted as, without dispute, belonging to *Josephus*, by *Zonaras*, *Annal.* I. pag. 267. Now *Zonaras* was one very well versed in the writings of *Josephus*. This was in the XIIth century.

(11) The four MSS. we have of it do all, I think, ascribe it to *Josephus*, and to no other; as to its true author.

(12) It is inserted, just so much of it I mean as is cited by *Zonaras*, in one MS. of *Josephus's* history of the *Jewish War*, II. 9. 1. and this after the insertion of the famous testimony concerning *Christ*, as it is in *Zonaras* also, in the place above cited. So that there is great reason to suspect; that the insertion of both these eminent passages into that single MS. and out of both their proper places, was only derived by the transcribers from *Zonaras*. Whence I lay but small stress on these citations in the MS. as distinct from those in *Zonaras* himself.

(13) How-

(13) However, this fragment or homily must be written by one who had *elsewhere* given a more particular account of Christ, for the sake of those who sought after truth, than was here done: Περὶ ἑν ἑτέροις λεπτομερέστερον διεληλύθαμεν, πρὸς τὰς θηριζήτων καὶ αἰλήθων, § 6. This so naturally belongs to Josephus, and his famous testimony concerning Christ; and is a part of the MS. of Josephus's before mentioned also, as well as in Zonaras, and all our other copies, that I think it a strong attestation both to the genuine authority of that testimony, in which view it has been already quoted, in the 1st Dissertation prefixed to my edition, § 8. and to this fragment or homily, as belonging both to the same author, Josephus.

Corollary, This fragment therefore, taken in its general tenor, and as concluding with a Christian doxology, seems to be no other than an extract from an homily of Josephus's, when he was bishop of Jerusalem, in his old age, about the end of Trajan: and was certainly directed to an audience of Greeks or Gentiles. And as I esteem it an homily highly valuable; so do I earnestly wish that the former part of this fragment, or extract, or homily, or perhaps a former homily it self, concerning demons, here intimated to have gone before this, § 1. were extant also. But alas! *Non licet nobis adeo esse beatis!*

As for the objection, that Josephus having had three wives, as he tells us in his own *Life*, § 75, 76. was by the known apostolical rules incapable of being made a Christian bishop, See the Note on *Antiq.* XVIII. 6. 6. the answer is obvious, that the words of the XVII. *Apostolical*

lical Canon are these, *He who hath been twice married after his baptism, or hath had a concubine, cannot be a bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue.* Plainly implying, that what marriages any man had contracted before his baptism, did no way exclude him from the episcopal, or other sacred function. And since there is not the least reason to suppose that our *Josephus* was twice, or at all married, after he became a Catholick Christian, and had been baptized, this objection vanishes to nothing. See *Authent. Rec.* Part II. pag. 960.

As for the *style* of this homily, so much more hellenistical than what appears in *Josephus's* earlier works, it would be the natural consequence of his leaving off his other *Greek* writers, which he read formerly at *Rome*; and his frequent perusal of the books of the New Testament, and the rest of the sacred and Christian writers then extant in *Judea*; who all wrote in that hellenistick dialect. Nor could this be well otherwise. For as his frequent reading the *Attick Greek* writers, when he was comparatively young, made him then imitate their style; so would his frequent reading the *hellenistick* writers in his old age, naturally make him imitate their style afterwards.



POSTSCRIPT.

SINCE I finished the VIth Dissertation foregoing, upon *Josephus's* Homily concerning *Hades*, I have received a very full, and very accurate account of the citations made out of it in *John Damascen's Parallels*, of *Le Quien's* edition: which I had not myself met with before, when I wrote that dissertation: as the reader may easily observe in my short mention of it out of *Fabricius* § 5. The account I have of it is from my great and learned friend Mr. *Richard Allin*; which, at my desire, he hath since favoured me withal. The intire account is too long for this place: but the result in brief is this: that *John Damascen's Parallels*, or passages taken out of ancient authors, as found in the different MSS, are collections made, partly by himself, in the eighth century; about *A. D.* 730. and partly by an earlier author, whose name is not preserved, in the seventh century; about *A. D.* 615. which earlier collection *Damascen* also transcribed into his own book. That in this earlier collection there are two large passages taken out of this homily. The larger of the two stands under the name of *Josephus*: the other under that of *Meletius*, bishop of *Antioch*, about the middle of the fourth century,

or about *A. D.* 360. who had, it seems, himself transcribed it, either from some still earlier collector, or from this homily itself. For which citations, also, as made in *Damascen*, we have the authority of *Zonaras*, in the twelfth century about *A. D.* 1120. But still the reader is to remark, (1) that the words of *Porphry*, the first author now extant that cites this work, are these, “ And such are the institutions of the *Essens*. As *Josephus* writes in several parts of his works. For [he describes them] in the second book of his *Jewish History*; which he compleatly delivered in seven books. And in the eighth book of his antiquities; which work contains twenty books. As also in his second [book] *πρὸς τοὺς ἑλλήνας*, address’d to the *Greeks*: of which there are two books.”

(2) That there immediately follows in *Porphry*, a very large extract out of *Josephus*’s second book of the *Jewish War*, chap. 8. § 2—13. in which place of *Josephus* we have a particular account of the *Essens* religious disposition towards God; and their doctrines about *Hades*, and the resurrection of the body, and the future state of the good in happiness, and of the wicked in misery: in perfect agreement with this homily before us. Part of which accounts are also transcribed thence, by *Porphry*, just after the words foregoing § 11, 12, 13. (3) That although this homily, as now extant, does not directly mention the *Essens*, as do the two other places cited from *Josephus*; yet is it probable that it might have done so, if we had it compleat: whereas we have no more than a fragment, or extract out of it. And how much larger the whole might

Of the War
II. 8. 2—13.

Antiq.
XVIII. 1. 5.

might be, we may partly guess at by the largest copy, fragment, or extract which contains no less than one quarter more than the other copies. (4) Whereas *Porphyry* directly cites here the *second* book, or discourse of *Josephus's* made to the *Greeks*: this extract is directly part of such a *second* book, or discourse: as the first words shew: which assure us that the *former* of them was concerning *demons*: as is this *second* concerning *Hades*, the resurrection, and future state. (5) That what is cited in *Damascene*, as out of *Meletius* bishop of *Antioch*, contains a remarkable expression, which is in no other copy, or MS. that our Saviour *Christ* is Θεὸς ἐνανθρωπήσας, *A God in a man*, This language was, I think, never used till the fourth century; when *Meletius* lived. And seems an indication that he added it as his own paraphrase; to accommodate the other elder language of *Josephus* to the language, and taste of the age in which he lived. The Christians in the days of *Josephus* would rather have called him, Θεὸς ἐνσαρκωθεὶς, *A God incarnate*. (6) That the learned *Ittigius* himself, who yet does not own the fragment to be genuine, allows this to be one argument that it may be *Josephus's* own, that therein the accounts of the state and place of separate souls in *Hades*, are agreeable to those that *Josephus* elsewhere gives us concerning those matters. *Prolegom. apud Havercamp. pag. 95.* (7) That the contents of this homily do certainly demonstrate its author to have been a Catholick Christian, when he preached, or wrote it. This is not only evident through the whole contexture, and by its frequent allusions to our books of the New Testament; but

but particularly by his calling our Saviour, *God the Word*; to whom God hath committed all judgment; who fulfilling the will of the Father, is to come as judge: whom we call Christ: and whom God the Father hath glorified, &c. (8) That if this discourse were written only, and not preached; or were written by *Josephus* when he was no more than a presbyter, instead of a bishop; the consequences will be very little different from those that follow from what I have already asserted on those two heads. Though I should think he who is once convinced, that this discourse does really belong to our *Josephus*, will have no great reason to quarrel with me, for believing it an homily of his; and that when he delivered it he was the fourteenth bishop of *Jerusalem*.

To conclude the whole. Since the many and plain *internal characters* persuade, nay almost inforce us to believe this extract, or fragment, to be the genuine work of our *Josephus*: and that, with the greatest probability, it was an homily of his, delivered publicly to the *Greeks*, who were always allowed to hear such homilies, when he was a Catholic Christian bishop of *Jerusalem*: and since, withal, it is expressly quoted by name, as his by *Porphry*, in the third century: since a large quotation is taken out of it, by *Meletius*, bishop of *Antioch*, in the fourth century: since a still larger quotation is taken out of it, as his, in the seventh century: since both these last quotations are confirmed by *John Damascen's* insertion of them into his *Parallels*, in the eighth century: since another large citation out of it is inserted into one of *Josephus's* own

own MSS. and the same repeated as his, and *Damascen's* citations of it confirmed, by *Zonaras* in the twelfth century: since we have no fewer than four MSS. copies of it, very well agreeing with one another, and all ascribing it to our *Josephus*, in the several centuries and places when and where those copies were written: and since, withal, we have no proper *internal characters*, or *external testimonies* in the world to contradict the foregoing evidence on its side, I cannot but conclude, with the greatest justice, that it ought most certainly to be owned by all, as the genuine work of our *Josephus*; and that, most probably, it was an homily of his when he was Bishop of *Jerusalem*.

7 JU 66

Decemb. 13. 1736.

Will. Whiston.

F I N I S.



BOOKS printed for J. WHISTON at
Mr. Boyle's Head in Fleet-street.

Just published.

A New Theory of the Earth, from its Original, to the Consummation of all Things. Wherein the Creation of the World in Six Days, the universal Deluge, and the general Conflagration, as laid down in the Holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy. With a large Introduction concerning the genuine Nature, Style, and Extent of the *Mosaic History* of the Creation. By *William Whiston, M. A.* sometime Professor of the Mathematicks in the University of Cambridge. The fifth Edition. To which is added, An *Appendix*, containing a new Theory of the Deluge.

Primitive Eucharist Reviv'd, or an Account of the Doctrine and Practice of the two first Centuries, concerning the Celebration of the Lord's Supper, occasioned by a late Treatise, intitled, *A plain Account of the Nature and End of the Sacrament of the Lord's Supper.* Price 1 s. 6 d.

An Enquiry into the Evidence of Archbishop *Cranmer's* Recantation, or Reasons for a Suspicion that the pretended Copy of it is not Genuine. Price 6 d.

Six Dissertations. I. The Testimony of *Josephus* concerning *Jesus Christ*, *John the Baptist*, and *James the Just*, vindicated. II. The Copy of the Old Testament made Use of by *Josephus*, proved to be that which was collected by *Nebemiah*. III. A Reply to Dr. *Sykes's* Defence of his Dissertation on the Eclipse at *Christ's* Passion. IV. The Chronology of the sacred Scriptures, and the Truth of

of their Predictions confirmed by Eclipses and Astronomical Observations. V. Remarks on Sir *Isaac Newton's* Observations on *Daniel* and the *Apocalypse*. VI. A Demonstration that our Saviour's Ministry continued at least four Years Price 4s.

The Testimony of *Pblegon*, concerning the Darkness and Earth-quake at our Saviour's Passion, vindicated. Price 1s.

Historical Memoirs of the Life of *Samuel Clarke*, D. D. Price 1s. 6d.

Three Essays. I. The Council of *Nice* vindicated, from the *Athanasian* Heresy. II. A Collection of Ancient Monuments, relating to the Trinity. III. Primitive Liturgy. Price 4s. 6d.

Sermons and Essays on several Subjects. Price 4s. 6d.

An Essay towards restoring the true Text of the Old Testament, with a large *Appendix*, and a Supplement about the *Canticles*. Price 6s.

Primitive Christianity Reviv'd, 5 Vol. Compleat. Price 1 l. 5s.

The same, in one Volume, all *English*. Price 6s. All these by the same Author.

Mosis Chorenensis Historiæ Armeniacæ Libri III. accedit Ejusdem Scriptoris Epitome Geographiæ. Præmittitur Præfatio, quæ de Literatura & Versione sacra Armeniacra agit; & subjicitur Appendix, quæ continet Epistolas duas, primam Corinthiorum ad Paulum Apostolum, alteram, Pauli Apostoli ad Corinthios, nunc primum ex Codice MS. integre divulgatas.

Armeniæ ediderunt, Latine verterunt, Notisque illustrarunt, Gulielmus & Georgius, Gul. Whistoni Filii, Aulæ Clarensis in Academia Cantab. aliquando Alumni.

1870